

# BULLETIN

## OF THE

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### EXTREMES MEET

This is the shortest of proverbs, and by a paradox it embraces the greatest scope of activity. For all manifestation rests upon it. By uniting the two extremes, Will and Inertia—Activity and Repose—God breathed forth a Universe; by the union of man and woman, the first social molecule—the family—is born; the positive and the negative are everywhere present in nature, and all creation takes place as the result of a series of harmonious approaches and blendings of these opposites.

Tradition tells us that when the Almighty created the Universe, it was planned to evolve by means of two opposing forces: centrifugal and centripetal force. These two opposites manifest themselves under various guises: as Good and Evil, as Will and Inertia, as Spirit and Matter, as Day and Night.

When man was born they manifested in him as the Spiritual and the Carnal man; they manifested also in whole races, some being more inclined to philosophy and religion, others being practical, ingenious and restless.

Whole cycles of time again have seen the successive triumph of one or the other of these two aspects of Divinity; civilizations have arisen, flourished, declined and disappeared in one country after another around the globe, every stage of their growth being a phase of the union of Will and Inertia, of Religion and Science, of Simplicity and Luxury. In proportion as a balance was maintained between these opposing forces, the nation was prosperous and great, but when the balance was disturbed so that there appeared an excess of asceticism or of luxury, then there was weakness and decay.

When extremes meet harmoniously we have balance, poise, civilization, love; if they are allowed to crash into each other—for meet they will—we have an unstable condition of doubt, degeneration and hatred.

It is the law of opposites to seek each other; each is complementary to the other, and seeks to perfect its own being by mingling with its fellow.

Extremes will meet; it is the universal law of generation. But the way in which they shall be allowed to meet is influenced by the Will of man, and each race, each generation of men, deals with this problem as it can.

Nor is it a question for nations alone, it is an individual, everyday, domestic issue. We all need to bear this law in mind—that extremes are perfectly normal and right, and that it is also necessary that they meet, or there will be no progress in any matter; instead therefore of setting ourselves against the law, all we have to do is to recognize it and regulate the manner of the meeting.

Suppose that two members of our family are antagonistic to each other; how shall we aid them to meet harmoniously? It is true that it would not be our place to interfere in any way; still if we had a scientific knowledge of the reasons leading to their trouble and of the way to be taken to extricate them, our influence and thought might be used intelligently to their advantage, instead of in a well-meaning but haphazard way as at present.

There are two laws of Opposites: 1. Two opposites have between them a Mean which is the result of both. 2. Opposites are but different degrees of conception of one and the same thing.

The second of these laws, especially, appears at first sight very astonishing, for it is difficult to believe that love and hatred are but different degrees of the same emotion. Yet those who have studied the science of the emotions tell us that it is so; and even in our own experience we know of cases when the one becomes transmuted, apparently, into the other.

After we have meditated upon these rules and applied them to our own case and to such others as we find about us, we shall soon see that since opposites are essentially one and the same thing, and since they have a point in common—a Mean—our difficulty will be solved if we can find that common point of interest and accentuate it so that the points of difference appear less obtrusive.

However trivial these directions appear when they are set down in plain words, still they are not put into practice ordinarily.

Instead of looking for the points that we have in common, we are apt, when angry with our friend, to see only the points where we differ; and our way of sympathizing with a wronged companion is commonly by indignant protest, accentuating the cause of the disagreement and in no way suggesting to the contestants a common basis of peace.

If, when a dispute arises in our presence, we would immediately look for a point on which both agree and hold it strongly in our thought, we should be doing more to bring about harmony than by the use of the most elaborate argument.

The great problem with which the world, as a whole, has to deal in the next twenty-five years is the application of these prin-

ciples to the Oriental races and manners of thought versus the Occidental races and manners of thought.

Meet they will, for each needs the other. The birth of the New Era, of the new race, of the new order of things, demands a higher, stronger, a more potent Man than the present—one who shall unite the religious, intellectual gravity of the Saturnine nature with the free-thinking, ingenious, vivacious nature of the Martian.

This will be truly a Man as we do not know him today.

The present man is young; he is quick, rash and impatient; let him lay aside the self-sufficiency of youth and learn from his brother to go slower and with more caution, for a greater reserve and self-control are needed.

The qualities of active impatience and impetuous criticism are good; but they must be tempered by the calmness of scientific knowledge, and a philosophical toleration for the views of others.

The problem is not the guidance and control of events; it is the begetting of the new Man. Events and conditions are nothing in themselves except as they contribute to this.

And this New Man is to be born of both the East and the West, of religion and free-thought, of prayer and business, of self-control and passion, of asceticism and love of comfort, of reverence and iconoclasm, of obedience and impatience of control, of inaction and energy, of *Inertia* and *Will*.

Thus he shall be one step nearer the Divine Man.

### MEDITATION (Sixteenth Week)

There are several well marked stages in Meditation. Let every one withdraw his attention for a few minutes at noon (or at some other given time during the day) from his surroundings; let him forget the past, and even the present, and peacefully turn inwards. Let him then repeat the verse for the day, from Noontide Meditations, and gently hold his attention to it, without forcing or effort. If his thoughts wander let him bring them back again patiently, without complaint or irritability. If this is done in a natural prayerful attitude, he will receive light to understand the truth it contains and strength to put that new truth into practice in his daily life. Thus he will have passed through four distinct stages: Abstraction, Concentration, Meditation and Practical Application.

### CORRESPONDENCE

There are those who ask: "Is it possible for me to come in touch with any advanced member of the Order?" When may I expect this or that privilege? Esoterism asks these: What have you done to deserve so great a privilege? Before receiving you must first give. What efforts have you put forth to bring others to the light? How large is your following? When you are really ready to receive, you will have something to offer in return.

## ABOUT YOUR FRIENDS

It has always been our custom to send the BULLETIN and other literature concerning the Society and Library without question to any address given us. We fully appreciate the desire of our friends to cooperate with us in spreading our teachings, and on our part we wish to be of assistance to any one needing it. For this reason we have solicited such names and have entirely disregarded the matter of expense.

Recent careful statistical studies of the results, however, have not been encouraging. Very few, indeed, of those approached by request respond in any way, even after repeated letters, and those who do are quite as likely to invite us, more or less politely, to mind our own business. Several clerks are kept busy looking after this work, whose time might be employed to better advantage. When one sums up against the few who do respond, the cost of following up those who do not, the result is something astonishing. It costs over twenty times as much to interest people in this way as by direct advertising. We feel therefore that in future we must restrict the distribution of our literature to those who offer some reasonable probability of becoming interested. There are plenty of these, but they can be gotten at more cheaply in other ways. This is not a step backward, nor is it our intention to restrict our efforts; it would hold whether we were spending a thousand or a hundred thousand a year.

It is clear that most of these names are sent to us without solicitation on their part. We do not doubt that many even of these could be interested if they could be persuaded to read what we send them, but in these days letters and printed matter from strangers are likely to be regarded with indifference or suspicion, and to find their way promptly into the waste basket. Your friends can be much better approached by you than by us. If they would not listen to you they certainly would not to us. You can give them our address—it is not necessary to trouble them with the street and number—and they can write to us; or we will send you such literature for distribution as you require.

For the present we will approach your friends only on your distinct assurance that they have expressed their desire to be so approached, and with your full permission to use your name. In other cases such requests must be accompanied with a remittance of fifty cents for each name, such being the approximate cost of the correspondence and literature we have been sending, mostly without result. We will, of course, send the BULLETIN to any address for three, six or twelve months at the regular subscription rates.

By restricting our correspondence in this direction, we hope to reach a much larger circle through other means at our disposal.

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*Corresponding Membership* in The Oriental Esoteric Society includes lessons and special correspondence when needed. It is the

gateway to new and better views of life, and to their realization. The cost is one dollar a year (one dollar and a half in lands to which the postage rate is five cents).

## BOOKS RECEIVED

*Notices of these books will be given in the BULLETIN as soon as possible.*

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|---|------|-------|
| The Sensitive Child, as Revealed in Some Talks with a Little Boy, <i>Kate W. Patch</i> .....boards..  | .75  | (.07) |
| How a mother met the questions of a sensitive boy.<br>Contents: The angel of death; The angel of birth;<br>The singing robe; The shadow of fear; The little room.                 |      |       |
| Start Your Child Right; Confidential Advice to Parents and Teachers, <i>Wm. Lee Howard, M. D.</i> .....   | .75  | (.07) |
| Systematic Moral Education, with Daily Lessons in Ethics, <i>J. K. Clark</i> .....  | 1.00 | (.10) |
| In two parts. Part 1, the science and art of moral training. Part 2, a series of lessons on ethical topics to apply in everyday life of the child.                                |      |       |
| The Town Child; A Study of the Life of a Child in the Large Cities, <i>R. A. Bray</i> .....   | 2.00 | (.18) |
| How to Build a Home; the House Practical, <i>F. C. Moore</i> .....boards..  | 1.00 | (.10) |
| Complete with specimen drawings, plans, etc.  |      |       |
| From Kitchen to Garret, <i>Mrs. V. T. Van de Water</i> ...  | .75  | (.07) |
| Takes every room in the house and treats of its furnishing, care and use. Especially for farm and suburban home, but useful for all. Aim to make rural life less hard and sordid. |      |       |
| Home Sanitation; a Manual for Housekeepers, <i>Ellen H. S. Richards and Marion Talbot</i> .....   | .25  | (.03) |
| Marion Harland's Complete Cook Book, <i>Mrs. M. V. H. Terhune</i> (Marion Harland).....   | 2.00 | (.18) |
| Principles of Home Decoration, <i>Mrs. C. F. Wheeler</i> , illustr. ....  | 1.80 | (.20) |
| Embodies principles of all art. Color, fitness, kitchen, bedrooms, walls, floors, draperies, furniture, among the subjects treated.   |      |       |
| New Cook Book; a Manual of Housekeeping, <i>Mrs. Sarah T. Rorer</i> .....   | 2.00 | (.20) |
| The Complete Housekeeper, <i>Emily Holt</i> .....   | 1.60 | (.16) |
| Kitchen conveniences; Repairs; Housecleaning; Laundry; Pets; Poultry; Lawn and Garden; Plants; Plumbing and Sanitation; Nursing; Sewing, etc.                                     |      |       |
| The Bhagavad Gita, with Sanskrit Text and Free Translation, <i>Annie Besant and Bhagavan Das</i> ...  | 2.50 | (.07) |
| The Law of Mentalism, <i>A. Victor Segno</i> ...not sold..  | ...  | (.10) |
| Telepathy under a new name and with an annex on Success Clubs; the greatest "get rich quick" scheme of the age.   |      |       |
| The Rational Life, <i>Will J. Erwood</i> .....  | 1.00 | (.09) |

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(Subject to change without notice)

BOOKS FOR SALE AND RENT BY THE ORIENTAL  
ESOTERIC LIBRARY

*Terms*—Unless otherwise noted, five cents a week or fraction of a week (time in transit not counted) and cost of transportation to borrower. Figures in ( ) show cost of transportation one way, but are to be disregarded if books are bought. Agreement to terms required *in advance*. Borrowed books may be bought, but rent for time in excess of two weeks must be paid. Address *The Librarian, O. E. L., 1443 Q Street, N. W., Washington, D. C.*

**Business and Success**

**Will, Memory and Personal Magnetism**

(Continued from April 7)

Concentration, <i>Arthur Lovell</i> .....	1.00	(.07)
Volo; or, The Will, <i>Arthur Lovell</i> .....	1.00	(.07)
"Every Man a King;" or, Might in Mind Mastery, <i>Orison Swett Marden</i> .....	1.00	(.10)
Prosperity through Thought Force, <i>Bruce McClelland</i> .....	1.00	(.06)
Power of Concentration; How to Acquire It, <i>Eustace H. Miles</i> .....	1.25	(.08)
New Way to Self-Control, <i>C. B. Patterson</i> .....	.25	(.03)
The Education of the Will, <i>Jules Payot</i> .....	1.50	(.12)
Just How to Concentrate, <i>Elizabeth Towne</i> .....	.25	(.02)
Economy and Training of Memory, <i>H. J. Watt</i> .....	.50	(.04)
Personal Magnetism, <i>E. B. Warman</i> .....boards..	.50	(.06)
Paths to Power, <i>Floyd B. Wilson</i> .....	1.00	(.10)
<b>Choosing a Career; Getting a Position; Starting a Business</b>		
How to Start a Business of Your Own, <i>Hollis Corbin</i> .....	1.00	(.07)
Commentary on Science of Organization and Business Development, <i>R. J. Frank</i> .....	2.75	(.20)
Factory Organization and Administration, <i>Hugo Die- mer</i> , illustr.....	3.00	(.20)
Discusses the planning of factory buildings, organization, reports, function and routine of the departments, inspection methods, labor problems, wage systems, etc.		
Vocational Education, <i>J. M. Gillette</i> .....	1.00	(.10)
Every child should receive special training for his work in life.		
How to Market Ability, <i>J. W. D. Grant</i> .....paper..	.50	(.03)
If desirous of getting the highest market price for your ability and experience, read this book by an employ- ment expert. Shows how and where to find good positions.		
How to Get a Position and How to Keep It, <i>S. Roland Hall</i> , free list.....	.50	(.06)
Should be read by every young man or woman seeking employment. It tells just how to proceed.		

The Best Way to Start a Mail Order Business, <i>W. A. Heacock</i> .....	3.00	(.05)
The mail order business is said to be one of the best fields for bright people with small capital.		
Choosing a Career, <i>Orison Swett Marden</i> .....	1.00	(.12)
Part I is theoretical, dealing with the duty of parents and the effects of environment, habits, physique, etc. Part II treats of the various occupations and is full of valuable facts.		
Choosing a Vocation, <i>F. R. Parsons</i> .....	1.00	(.10)
The Girl Who Earns Her Own Living, <i>Anna Steese Richardson</i> , free list .....	1.00	(.10)
Practical counsels to girls who earn their living; how to find a position and how to advance; how and where to live, etc.		
Building an Agency Business, <i>E. H. Selecman</i> .....	1.00	(.10)
To the business man who wishes to employ agents.		
Choosing a Career; circular of information for boys, for girls .....	.10	(.02)

### Salesmanship, Agency and Mail Order Business

The Psychology of Salesmanship, <i>Wm. W. Atkinson</i> ..	1.00	(.10) <sup>2</sup>
Reminiscences; Composed of Actual Mail Order Experiences, <i>W. Leonard Berkwitz</i> .....	1.00	(.10)
Ups and Downs of a Mail Order Aspirant, <i>W. Leonard Berkwitz</i> .....	1.00	(.04)
Sales Plans, <i>T. A. Bird</i> .....	2.50	(.20)
333 Successful Ways of Getting Business.		
Encyclopedia of the Mail Order Business, <i>W. L. Berkwitz</i> (deposit) .....	5.00	(.35)
The mail order business is regarded as one of the best fields for bright people with small capital.		
Human Nature in Selling Goods, <i>J. H. Collins</i> ..boards	.50	(.05)
Salesmanship Department and System, <i>Wm. A. Corbion</i> .....	1.00	(.10)
Mr. Corbion was formerly instructor in Salesmanship. Service and Conduct in the John Wanamaker store. Tells the salesman "what to do, when to do it, and the best way to do it."		
Salesmanship, <i>W. A. Corbion and Grimsdale</i> .....	1.00	(.10)
The Best Way to Start a Mail Order Business, <i>W. A. Heacock</i> .....	3.00	(.05)
paper..		
New Salesmanship and How to Do Business by Mail, <i>C. Lindgren</i> .....	1.00	(.10)
half morocco, 1.50; cloth..		
The Traveling Salesman; the Retail Salesman; Selling and Buying Goods by Correspondence.		
Men Who Sell Things, <i>Walter Moody</i> .....	1.00	(.09)
Building an Agency Business, <i>E. H. Selecman</i> .....	1.00	(.10)
To the business man who wishes to employ agents.		
The General Agent, <i>E. H. Selecman</i> .....	1.00	(.08)
How to employ and manage salesmen and agents. Addressed to the general agent.		

(Classified List continued in the following BULLETIN)



## PRAYER

O prayer, immerse me in the universal soul—  
The over-soul which lies so close above my head—  
Until I feel myself an atom in the whole,  
A spark divine to burn when all the worlds are dead.

O lift me in thy wings, imagination pure,  
Till pure in heart I pass within the sphere of God;  
Unveil my spirit there; its latent germ, mature;  
That I may issue forth with peace and mercy shod.

Thou momentary prayer, extend thy realm until  
Through thee I rest in Him, with every breath I draw;  
Transmute each fond desire to one—to do His will,  
And show the world the mighty workings of His law.

Then let the veil be drawn upon the transient earth,  
The semblance and the show of passing things which seem  
Reality—the rainbow bubbles, or the mirth  
Which vanishes in tears, less real than a dream.

And keep unveiled, O prayer, the inner vision clear,  
Relating me to all that wondrous host above  
Who touch our tiny world, and change its atmosphere  
Into a symphony of peace on earth, and love.

—*Ariel.*